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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 3: Area of Study 3 – Religion, Philosophy  
and Social Justice

Option 3C: Islam

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## General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Question number	Answer	Reject	Mark
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• The Five Roots unite all Shi'a Muslims in a common basis to their faith (1)</li> <li>• They outline what Allah wants people to believe (1)</li> <li>• They define the basic beliefs necessary for a good Muslim life (1)</li> <li>• They are the building blocks of understanding (1)</li> <li>• They demonstrate the importance of belief, not only practice (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a purpose. Award a second mark for development of the purpose up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• One purpose of the holy books is to reveal Allah's plan for creation (1), enabling Muslims to know Allah's will (1)</li> <li>• They demonstrate the involvement of Allah in humanity throughout recorded history (1), teaching Muslims of his eternal nature (1)</li> <li>• They provide examples of the correct way a Muslim should live (1), as they contain accounts of the lives of the prophets (1).</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated purpose/development</li> <li>• Development that does not relate both to the purpose given and to the question</li> </ul>	<b>(4)</b>

	Accept any other valid response.		
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Question number	Answer	Reject	Mark
<b>1(c)</b>	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>In the Qur'an the angel Jibril is shown to be the bearer of the Qur'an (1). 'he revealed this 'Qur'an' to your heart by Allah's Will.' (Surah 2:97) (1). The Qur'an was delivered by Jibril, by permission of Allah (1)</li> <li>Jibril is shown to be important to Allah (1). 'Whoever is an enemy to Allah, His Angels and His Messengers and to Gabriel and Michael will surely find Allah an enemy to such unbelievers.' (Surah 2:98) (1). Jibril is of importance as Allah's trusted messenger (1)</li> <li>Jibril appeared to Maryam (1) by taking on the shape of a man (1) 'We breathed into (the sleeve of her shirt or garment) through Our Ruh [i.e. Jibrael (Gabriel)] and she testified to the truth of the Words of her Lord.' (Surah 66:12) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated way/ development</li> <li>Development that does not relate both to the way given and to the question</li> <li>Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<p><b>1(d)</b></p>	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Sunni Muslims believe a Muslim’s entire destiny has been written on the preserved tablet. ‘No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence.’ (Surah 57:22)</li> <li>• Muslims believe that 120 days after conception Allah sends an angel to put a soul into the person. The angel writes down Allah’s decree including how long a person will live, their actions, their earnings and whether they will go to heaven or hell</li> <li>• Every year on the Night of Qadr Allah sends down his decrees from heaven to earth. This decrees the actions of creation for the next year. Since they are decreed there is no point in trying to alter what Allah has decided.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Shi’a Muslims, such as the Twelvers, reject absolute predestination. Bada’ states that Allah has not set a definite course for human history. Instead Allah has the power to alter destiny as he chooses</li> <li>• Shi’a Muslims point to scripture such as Surah 13:11 ‘Allah would never change a people’s state ‘of favour’ until they change their own state ‘of faith.’ This suggests that Allah responds to the actions of people in this life and may change what was destined for them</li> <li>• Shi’a Muslims believe there is no contradiction between predestination and freewill. Allah ultimately has authority over the whole creation, changes can be brought about by Allah in response to the prayers and good deeds of humans.</li> </ul> <p>Accept any other valid response.</p>	<p><b>(15)</b></p>

	Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.	
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Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 mark</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 mark</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>



Question number	Answer	Reject	Mark
<b>2(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Religious experiences may increase a person's belief in Allah because they demonstrate that Allah is at work in the world today (1)</li> <li>• They show that Allah has power over all things (1)</li> <li>• They may prove that Allah supports the believer in times of trouble (1)</li> <li>• They show that Allah hears a person's prayers (1)</li> <li>• They demonstrate that Allah cares for his creation (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>2(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Muslims regard the Qur'an as a miracle because it was revealed to humans by Allah (1). It contains all the wisdom a Muslim requires to understand the will of Allah (1)</li> <li>• The Qur'an has remained unaltered since it was first recorded (1). It is miraculous because Allah has protected its integrity for centuries (1)</li> <li>• The Qur'an contains scientific and historical references which were unknown by humanity at the time of</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated reason/development</li> <li>• Development that does not relate both to the reason given and to the question</li> </ul>	<b>(4)</b>

	<p>revelation (1). Many Muslims believe that recent scientific discoveries confirm the authenticity of the Qur'an (1).</p> <p>Accept any other valid response.</p>		
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Question number	Answer	Reject	Mark
<b>2(c)</b>	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Suffering may make some Muslims question their belief in Allah's benevolence since they struggle with the test of life (1). Muslims are tested to reveal their weaknesses to Allah, he expects them to turn to him rather than away (1). 'You 'alone' we worship and You 'alone' we ask for help.' (Surah 1:5) (1)</li> <li>• If Allah does not relieve their suffering, they may begin to question his mercy (1), since Allah is all merciful (1). 'With the name of Allah, the All-Merciful, the Very-Merciful.' (Surah 1:1) (1)</li> <li>• Muslims believe Allah is all powerful (1), but Muslims must endure with patience and faith until Allah acts (1). The Qur'an teaches 'The fact is that man crosses the limits, because he deems himself to be free of need.' (Surah 96:6-7) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<b>2(d)</b>	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 430 627"><b>AO2</b></p> <p data-bbox="365 636 803 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 676 1307 1182" style="list-style-type: none"> <li data-bbox="365 676 1307 825">• Muslims may argue that the cosmological argument uses the logic of science to demonstrate that a higher power must exist. As such it does not depend on emotion or upbringing but on an unbiased assessment of the facts</li> <li data-bbox="365 833 1307 982">• The cosmological argument demonstrates the nature of Allah as an all-powerful creator who creates what he wills from nothing. It provides clear evidence of a first cause who created the world for mankind</li> <li data-bbox="365 991 1307 1182">• The Qur'an supports the argument of causality, revealing Allah as existing outside time and therefore able to instigate the creation of the universe by himself. Muslims may point to the interdependence of the creation to demonstrate the existence of Allah.</li> </ul> <p data-bbox="365 1230 868 1262"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1270 1307 1703" style="list-style-type: none"> <li data-bbox="365 1270 1307 1419">• Some may say that, by itself, the cosmological argument only demonstrates the existence of a higher power. A person must then consider other aspects of Islam to know that this power is Allah. All the evidences of Allah are needed to prove his existence</li> <li data-bbox="365 1428 1307 1577">• Others may argue that they found Allah through evidence of his work in the world today. The beauty of nature and the negative effects when humanity disobeys Allah's plan provide stronger evidence that Allah exists</li> <li data-bbox="365 1585 1307 1703">• Whilst the cosmological argument is one way in which Allah may be shown to mankind Allah offers all people the opportunity to know him, there is no 'best' way to prove Allah's existence.</li> </ul> <p data-bbox="365 1751 808 1782">Accept any other valid response.</p>	<b>(12)</b>

	Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.	
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Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully</li> </ul>

		supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.
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Question number	Answer	Reject	Mark
<b>3(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• One similarity between the Ten Obligatory Acts and the Five Pillars is that both emphasise the importance of correct actions (1)</li> <li>• Both explain what Muslims must do to serve Allah (1)</li> <li>• They both unite the community (1)</li> <li>• They are commanded by Allah (1)</li> <li>• There are common practices, such as Zakah (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>3(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some Shi'a Muslims celebrate Id-ul-Ghadeer at the annual celebration in the courtyard of Imam Ali's holy shrine (1), where Ali was buried (1)</li> <li>• It is celebrated as a family occasion (1). Believers visit their extended family to share food (1)</li> <li>• Food is often given to non-Muslims (1), so they too may join in the festival (1).</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<b>(4)</b>

	Accept any other valid response.		
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Question number	Answer	Reject	Mark
<b>3(c)</b>	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Giving Zakah is significant because it demonstrates the faith of the believer (1). 'Those who disbelieve spend their wealth to pre-vent [people] from the way of Allah.' (Surah 8:36) (1). Therefore those who believe should spend their money wisely to honour Allah (1)</li> <li>• Zakah is significant because it enables Muslims to fulfil Allah's command (1). 'And be steadfast in Salah, and pay Zakah.' (Surah 2:43) (1). This enables wealth to be shared by the community (1)</li> <li>• It reminds Muslims that their wealth comes from Allah (1). 'Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise'. (Surah 9:111) (1). Showing Muslims that Allah has control of everything they possess (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<b>3(d)</b>	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Muslims believe Laylat al-Qadr is the night the Qur'an was first revealed to Muhammad by the angel Jibril. This makes it the most important night since the Qur'an is the final revelation of Allah's will to mankind</li> <li>• This night cemented Muslim belief in Muhammad as the last prophet. This, in time, enabled him to spread Allah's word to all men. This led to the development of Islam as it exists today</li> <li>• Many Muslims aim to read the entire Qur'an in preparation for this night every year since Allah forgives all sins on the Night of Power, giving all Muslims a fresh start and the opportunity to go to paradise when they die.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Observing the Night of Power is only significant if it is done with a pure heart and the right intention rather than as a result of tradition. Allah judges the intention of the heart and having the wrong intention makes observing the night valueless</li> <li>• Some may say that maintaining the daily prayers throughout the year is of more importance than prayer on one night. Daily prayers are also commanded by Allah and keep Allah constantly at the forefront of a Muslim's mind</li> <li>• Some Muslims believe that the Muslim life is a daily act of submission. Following the teaching of Muhammad and the example of Muhammad are of more significance to Allah than the annual celebration of an event.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<b>(15)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>



**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 mark</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 mark</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>

Question number	Answer	Reject	Mark
<b>4(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Human rights may cause a problem for some Muslims because some punishments given in the Qur'an would be illegal (1)</li> <li>• Women's rights may threaten traditional family structures (1)</li> <li>• The right of freedom of expression may lead to blasphemy (1)</li> <li>• Rights for gay people are prohibited in the Qur'an (1)</li> <li>• Equality of opportunity may lead to women leaders in the mosque (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>4(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some Muslims may believe that a Muslim in poverty in the UK is due to the consequences of personal sin (1). This is therefore the responsibility of the individual (1)</li> <li>• Muslims may believe systemic injustice in society results in an impoverished society (1). Some people are unjustifiably wealthy whilst others are in poverty (1)</li> <li>• Some Muslims believe poverty is due to oppression of workers in some</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

	companies in the UK (1). Not paying a fair wage results in poverty (1).		
	Accept any other valid response.		

Question number	Answer	Reject	Mark
<b>4(c)</b>	<p>AO1 5 marks</p> <p>Award one mark for each attitude. Award further marks for each development of the attitude up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>Some Muslims may accept those of other faiths or none (1). 'There is no compulsion in religion.' (Surah 2:256) (1). They therefore accept the right of others to practice their own religion (1)</li> <li>Some are prepared to accept those who practice monotheistic religions (1). 'Whether they ...are Jews, Christians or Sabians – all who believe in Allah and the Last Day, and do righteous deeds – their reward is surely with their Lord.' (Surah 2:62) (1). This suggests those of monotheistic faiths will be fairly judged by Allah (1)</li> <li>Others are less accepting of a Muslim's right to choose their faith (1). 'The ones whose heart willingly embraced disbelief shall incur Allah's wrath and a mighty chastisement lies in store for them.' (Surah 16:106) (1). This has led to legal consequences for those who renounce Islam in countries where Shari'ah law is used (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated attitude/development</li> <li>Development that does not relate both to the attitude given and to the question</li> <li>Reference to a source of wisdom that does not relate to the attitude given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<p><b>4(d)</b></p>	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Prophet Muhammad taught that all mankind is from Adam and Eve and no-one is superior except in piety or good actions. Living in a multi-ethnic society enables Muslims to demonstrate in their own lives that Allah does not judge a person by race</li> <li>• Muslims should promote racial harmony in society since Muhammad's message was for all people. 'O men! I am Allah's Messenger to you all' (Surah 7:158). Muslims can teach people of other races about the truth of Islam</li> <li>• Living in a multi-ethnic society enables Muslims to experience a diversity of cultures and increase their understanding of how other societies live and work, enabling friendships to develop which reduce racism in society.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Living in a multi-ethnic society may lead to social isolation for Muslims who may live in areas with those from the same ethnic background. This may limit opportunities for young Muslim people</li> <li>• Many people may assert that Muslims are easily identifiable by their race and, as such, may become victims of prejudice leading to discrimination. Research has shown that Muslims are more likely to live in deprived areas and work in low-paid jobs</li> <li>• In extreme situations Muslims may be at risk in a multi-ethnic society. Following the London bombings there was a rise in Islamophobia and hate-crimes against those of Asian backgrounds.</li> </ul> <p>Accept any other valid response.</p>	<p><b>(12)</b></p>

	Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.	
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Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>